



Crown marcebilis

Pro rosis deciduis



Εκ
καλπης
Εἰς τὴν
κόλπον θεῶν

*Splendebit tanquam Stella.
Dan: 12. 3.*



Extinctus amabitur idem

RESOLVED
Meditations written
by
Ar: Warwicke
Libellus
posthumus.
1675.



Non quod floruit

2. Sam
18. 18
Abraham
had the
Sonnet
and he
built the
a Pillar



Alas lucerna consumitur



Nate cape has lachrymas supremæq; iusta parentis
Non potes in mæstos totus abire rogos

Chute

Chute



Spare-Minutes ;
OR,
**RESOLVED
MEDITATIONS
AND
PREMEDITATED
RESOLVTIONS.**

Written by ARTHUR WARVICK.

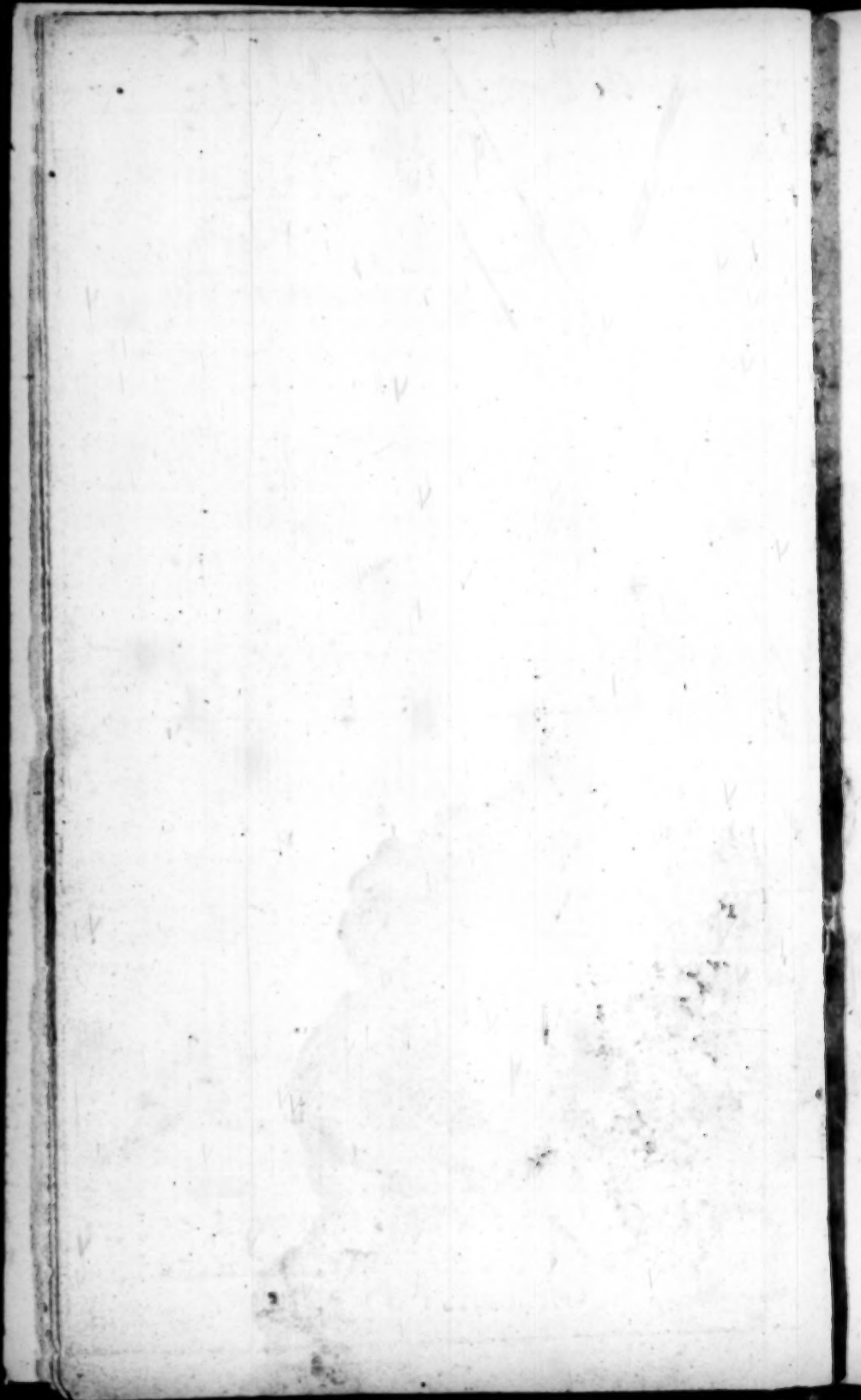
— *Ego cur acquirere pauca
Si possim invidear ?*

2nd Edition corrected and enlarged.



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TO
THE RIGHT
Worshipfull, . My
much Honoured
Friend, *Sr. William*
Dodington Knight
all health and
happinesse.

Right Worshipfull,



I Will not
make an
over--large
gate to my little City: A
A 4 short

The Epistle

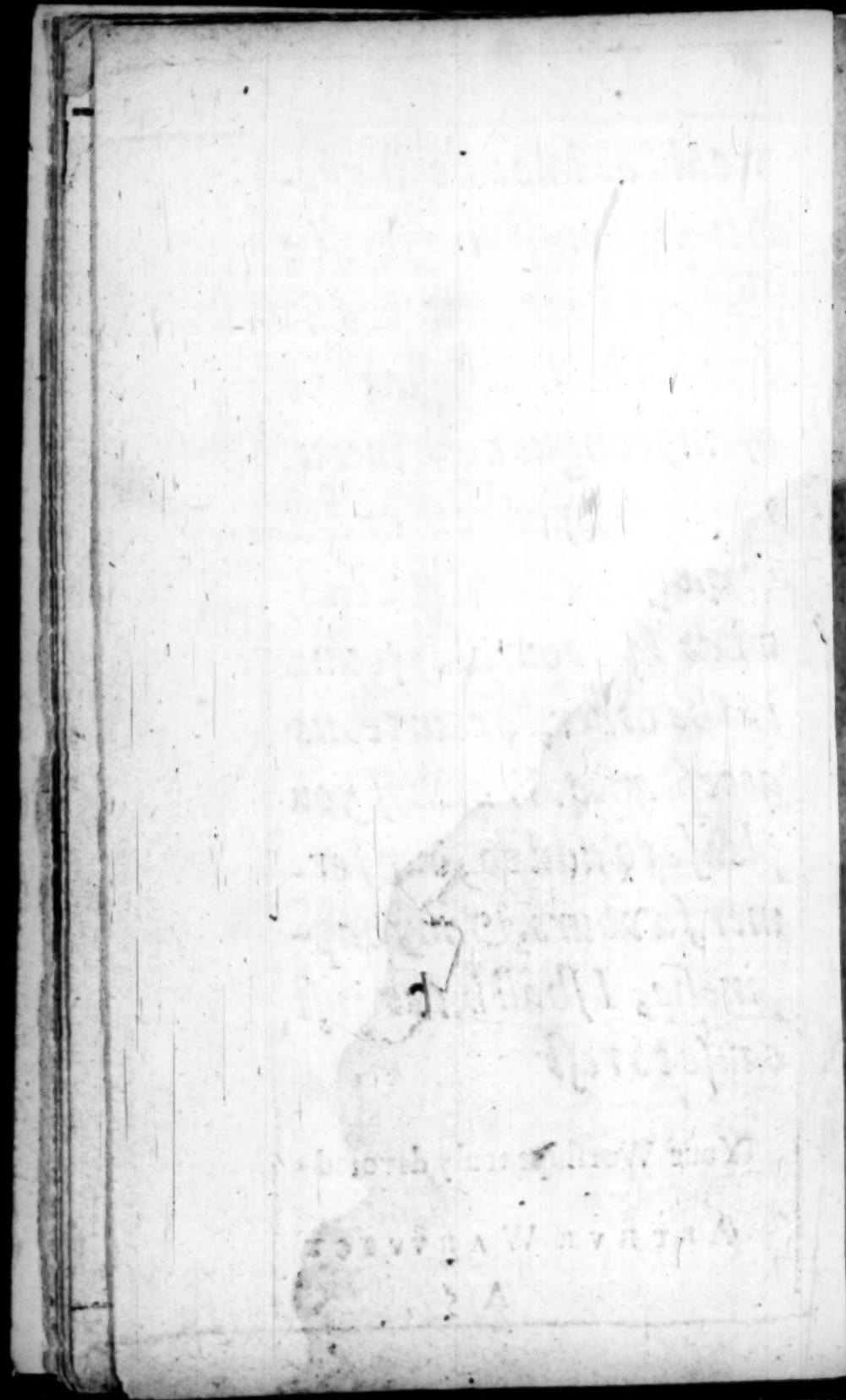
short Epistle best suites
with so small a vo-
lume, and both fitly
resemble your know-
ledge of mee, and mine
acquaintance with you,
short, and small. But a
mite freely given, makes
a poore widow liberall:
and in this Present,
poore, like my habilities,
is a thankfulnessse, infi-
nite, like your deser-
vings. To speake much,
might bee thought flat-
tery; to say nothing
would

Dedicatory.

would be knowne ingra-
titude: I must therefore be
short, I may not bee si-
lent. The happy fortune
of my tongue hath incou-
raged my penne: and I
humblly crave in the one,
what I favourably found
in the other, a courteous
acceptance. Which if you
please to add to your fer-
mer favours, & hap-
pinesse, I shall have a just
cause to rest

Your Worships truly devoted

ARTHUR WARVICK





RESOLVED
MEDITATIONS
AND
PREMEDITATED
RESOLUTIONS.



IT is the over-
curious an-
bitious of
many, to
be best or to be none: if
they

they may not do so well as they would, they will not doe so well as they may. I will doe my best to do the best, and what I want in power, supply in will. Thus whiles I pay in part, I shall not bee a debtor for all. Hee owes most that payes nothing.



PRide is the greatest enemy to reason, and discretion the greatest opposite to pride. For whiles wisdom makes *art* the *ape* of nature, pride

pride makes nature the
ape of art. The Wise-
man shapes his apparell
to his body, the proud
man shapes his body
by his apparell. 'Tis
no marvell then, if hee
know not himselfe,
when he is not to day,
like him he was yester-
day: and lesse marvell,
if good men will not
know him, when hee
forgets himselfe, and all
goodnesse. I should
feare, whilest I thus
change my shape, least
my maker should change
his opinion: and finding
mee not like him hee
made

made mee, reject mee, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to bee ashamed of my pride, but no reason, to bee proud of my shame.



THe reason that many men want their desires, is, because their desires want reason. Hee may doe what hee will, that

that will doe but what
he may.



I Should marvell that
the Covetous man can
still bee poore, when
the rich man is still
covetous, but that I
see, a poore man can
be content, when the
contented man is onely
rich: the one wanting
in his store, whiles the
other is stored in his
wants. I see then, wee
are not rich or poore, by
what wee possesse, but
by what we desire. For
he

hee is not rich that hath much, but hee that hath enough: nor hee poore that hath but little, but hee that wants more. If **G O D** then make mee rich by store, I will not impoverish my selfe by covetousnesse: but if hee make mee poore by want, I will enrich my selfe by content.



HYpocrisie desires to seeme good rather than to be so: honestie desires to bee good rather

ther than seeme so. The
worldlings purchase re-
putation by the sale of
desert, wisemen buy de-
sert, with the hazard of
reputation. I would do
much to heare well,
more to deserve well,
and rather loose opini-
on then merit. It shall
more joy mee, that I
know my selfe what I
am, than it shall grieve
me to heare what others
report mee. I had ra-
ther deserve well with-
out praise, than doe ill
with commendation.

A



A Coward in the field
is like the *Wisemans*
foole: his heart is at his
mouth, and hee doth
not know what hee does
professe: but a Coward
in his faith, is like a foole
in his wisdom; his
mouth is in his heart, and
hee dares not professe
what hee does know. I
had rather not know the
good I should doe, than
not do the good I know.
It is better to be beaten
with few stripes, than
with many.

Each



EAch true Christian
isa right traveller:his
life his walke,CHRIST
his way, and Heaven
his home. His walke
paineſul, his way perfect,
his home pleaſing. I will
not loyter, leaſt I come
ſhort of home: I will not
wander, leaſt I come
wide of home, but bee
content to travell hard,
and be ſure I walke right,
ſo ſhall my ſafe way find
its end at home, and my
paineſull walke make my
home welcome.

As



AS is a wound to the body ; so is a sinfull body to the soule : the body indangered till the wound bee cured, the soule not found till the bodies sin be healed, and the wound of neither can bee cured without dressing, nor dre. without smarting. Now as the smart of the wound, is recompensed by the cure of the body: so is the punishment of the body sweetned by the health of the soule.

Let

Let my wound smart by
dressing, rather than my
body die; Let my bo-
dy smart by correction,
rather than my soule pe-
rish.



IT is some hope of
goodnesse not to grow
worse: It is a part of
badnesse not to grow
better. I will take heed
of quenching the sparke,
and strive to kindle a
fire. If I have the good-
nesse I should, it is not
too much, why should
I make it lesse? If I
keepe

keepe the goodnesse I
 have 'tis not enough:
 Why doe I not make it
 more? He ne're was so
 good as hee should bee,
 that doth not strive to
 be better than he is: He
 never will be better than
 he is, that doth not feare
 to bee worse than hee
 was.



HEalth may be enjoy-
 ed; sicknesse must be
 indured: one body is
 the object of both, one
 GOD the Author of
 both. If then hee give
 me

mee health, I will thankfully enjoy it, and not thinke it too good, since it is his mercy that bestowes it: if hee send sicknesse, I will patiently indure it, and not thinke it too great, since it is my sinne that deserves it. If in health; I will strive to preserve it by praising of him: if in sicknesse; I will strive to remove it, by praying to him. Hee shall bee my God in sicknesse and in health, and my trust shall bee in him in health and in sicknesse. So in my health,

I

I shall not need to feare
sicknesse, nor in any sick-
nesse despaire of health.



IT is the usuall plea
of poverty to blame
mis-fortune, when the
ill-finished cause of com-
plaint is a worke of their
owne forging. I will ei-
ther make my fortune
good, or bee content
they are no worse. If
they are not so good, as
I would they should have
beene, they are not so
bad, as I know they
might have beene. What
thought

though I am not so happy
as I desire? 'Tis well
I am not so wretched as
I deserve.



THere is nothing to be
gotten by the worlds
love, nothing to bee lost
(but its love) by its
hate, Why then should
I seeke that love that
cannot profit mee, or
feare that malice that
cannot hurt mee? If I
should love it, for lo-
ving mee, God would
hate mee, for loving it,
if I loath it for hating
B me,

mee, it cannot hurt me
for loathing it. Let it
then hate me, and I will
forgive it, but if it love
me, I will never requite
it. For since its love is
hurtfull, and its hate
harmlesse, I will con-
temne its hate, and hate
its love.



AS there is a folly in
wit, so there is a wis-
dome in ignorance.
I would not bee ignorant
in a necessary know-
ledge, nor wise above
wisdom. If I know
enough

enough I am wise
 enough, If I seeke more
 I am foolish.



ITs no marvell that
 man hath lost his rule
 over the creature, when
 hee would not bee ruled
 by the will of the Crea-
 tor. Why should they
 feare man, when man
 would not obey **G O D**?
 I could wish no crea-
 ture had power to hurt
 mee, I am glad so many
 creatures are ordained to
 helpe me. If **G O D** al-
 know enough to serve me,

I will not expect that all
should feare me.



NO affliction (for the
time) seemes joy-
ous, all time in affliction
seemes tedious. I will
compare my miseries on
earth with my joyes in
heaven, and the length
of my miseries, with
its eternity, so shall my
journey seeme short;
and my burthen easie.

There



There is nothing more
certaine than death,
nothing more uncer-
taine than the time of
dying. I will therefore
bee prepared for that
at all times, which may
come at any time, must
come at one time or a-
nother. I shall not ha-
sten my death by being
still ready, but swee-
ten it. It makes me not
die the sooner, but the
better.



THe commendation
of a bad thing, is his
shortnesse, of a good
thing its continuance:
it were happie for the
damned, if their tor-
ments knew end, 'tis
happier for the Saints
that their joyes are eter-
nall. If man, that is
borne of a woman, bee
full of misery, 'tis well
that hee hath but a short
time to live; if his life
be a walke of paine, its
a blessing, that his daies
are but a spanne-long.

Happie

Happie miseries that end
in joy : happie joyes
that know no end : hap-
pie end that dissolves to
eternity.



HAd I not more con-
fidence in the truth
of my Saviour, than in
the traditions of men,
poverty might stagger
my faith, and bring
my thoughts into a
perplexed Purgatorie.
Wherein are the poore
blessed, if pardon shall
bee purchased onely by
expense? Or how is it
B 4 hard

hard for a rich man to enter into heaven, if money may buy out the past, present and future finnes of himselfe, his deceased and succeeding progeny? If Heaven bee thus sold, what benefit has my poverty, by the price already paid? I find no happineffe in Roome on earth, 'Tis happineffe for mee to have Roome in heaven.

There



THere is no estate of
life so happie in this
world, as to yeeld a
Christian the perfecti-
on of content: and yet
there is no estate of life
so wretched in this
world, but a Christian
must bee content with it.
Though I can have no-
thing heere that may
give mee true content,
yet I will learne to
bee truely contented
heere with what I have.
What care I though I
B 5 have

have not much, I have as much as I desire, if I have as much as I want, I have as much as the most, if I have as much as I desire.



IT is the greatest of all sinnes alway to continue in sinne. For where the custome of sinning waxeth greater, the conscience for sinne growes the lesse: it is easier to quench a sparke, then a fire; I had rather breake the Cockatri-

Cockatrices egg, then
kill the Serpent. O
daughter of *Babylon* ,
happie shall hee bee
that taketh thy children
whilest they are young
and dasheth them against
the stones.



NAture bids mee
love my selfe and
hate all that hurt mee ,
Reason bids me love my
friends and hate those
that envie mee , Re-
ligion bids mee love all
and hate none. Na-
ture sheweth care, Rea-
son

son wit, Religion love.
Nature may induce me,
Reason perswade mee,
but Religion shall rule
mee. I will hearken
to Nature in much, to
Reason in more, to
Religion in all. Na-
ture shall make mee
carefull of my selfe, but
hatefull to none; Rea-
son shall make mee wise
for my selfe but harme-
lesse to all; Religion
shall make mee loving
to all, but not carelesse
of my selfe. I may
heare the former, I will
hearken onely to the
later. I subscribe to
some

some things in all, to all things in Religion.



A Bundance is a trouble, want a misery, honour a burthen, baseness a scorne, advancements dangerous, disgrace odious. Onely a Competent estate yeelds the quiet of content. I will not climbe, least I fall, nor lye in the ground, least I am trod on. I am safest whiles my legges beare me. A competent heate
is

is most helthfull for my
body, I would desire
neither to freeze nor to
burne.



A Large promise with-
out performance is
like a false fire to a great
Peece, which dischar-
geth a good expectati-
on with a bad report.
I will fore-thinke what
I will promise, that I
may promise but what
I will doe. Thus
whilest my words are
led by my thoughts, and
followed by my acti-
ons,

ons, I shall bee care-
full in my promises,
and just in their perfor-
mance. I had rather
doe and not promise,
than promise and not
doe.



TH E good-meaner
hath two tongues,
the Hypocrite a double
tongue. The good
mans heart speakes
without his tongue,
the Hypocrites tongue
without his heart. The
good man hath often-
times **G O D** in his
heart,

heart, when in his mouth
there is no G O D men-
tioned : the Hypocrite
hath G O D often in his
mouth, when the foole
hath said in his heart
there is no G O D. I
may soonest heare the
tongue, but safest the
heart, the tongue spea-
keth lowdest, but the
heart truest,



THe speech of the
tongue is best known
to men : G O D best
understands the language
of the heart : the heart
with-

without the tongue may pierce the eares of heaven, the tongue without the heart speakes an unknowne language. No marvell then if the desires of the poore are heard, when the prayers of the wicked are unregarded. I had rather speake three words in a speech that God knowes, then pray three houres in a language hee understands nor.

Medi-



Meditation is the wombe of our actions, Action the mid-wife of our Meditations. A good and perfect conception, if it want strength for the birth, perisheth in the wombe of the minde, and, if it may be said to be borne, it must be said to be still-borne: a bad and imperfect conception, if it hath the happinesse of a birth, yet the minde is but delivered of a burthen of imperfections, in the per-

perfection of deformity,
which may beg with the
criple at the gate of the
Temple, or perisheth
through its imperfections.
If I meditate
what's good to be done,
and doe not the good I
have meditated, I loose
my labour, and make
curst my knowledge. If
I doe the thing that is
good, and intend not
that good that I doe, it
is a good action, but not
well done. Others may
enjoy some benefit, I de-
serve no commendati-
ons. Resolution without
action is a sloathfull fol-
ly,

ly, Action without resolution is a foolish rashnesse. First know whats good to be done, then do that good being knowne. If forecast be not better than labour, labour is not good without forecast. I would not have my actions done without knowledge, nor against it.



IT is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to
be

be angry with my friend,
for my errors reprehension. I were not a
friend, if I should see
my friend out of the
way, and not advise him:
I were unworthy to
have a friend, if hee
should advise mee (be-
ing out of the way) and
I bee angry with him.
Rather let mee have my
friends anger than de-
serve it; rather let the
righteous smite mee
friendly by reproofe,
than the pretious oyle
of flatterie, or conni-
vence, breake my head.
It is a folly to flie ill-
will

will, by giving a just
cause of hatred. I
thinke him a truer friend
that deserves my love,
than he that desires it.



WHen Children
meet with prim-
roses, nuts, or apples in
their way, I see those
pleasures are oftentimes oc-
casions to make them
loyter in their errands, so
that they are sure to have
their Parents displea-
sure, and oftentimes their
late returne findes a
barr'd

barr'd entrance to their
home, whereas those
who meete with dan-
gers in the way, make
haste in their journey,
and their speede makes
them welcomed, with
commendation. Na-
ture hath sent mee a-
broad into the world,
and I am every day tra-
velling homeward: If
I meete with store of
miseries in my way,
discretion shall teach me
a religious haste in my
journey: And if I
meete with pleasures,
they shall pleasure mee
onely by putting mee
in

in minde of my pleasures at home, which shall teach mee to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is deere bought with the losse of home.



When I see the fisher bait his hook, I think on Sathans subtile malice, who sugars over his poysoned hookes with seeming-
plea-

pleasures. Thus *Eves*
apple was canded with
divine knowledge, yee
shall bee as Gods knowing
good and evill. When
I see the fish fast hang'd,
I thinke upon the cove-
tous Worldling, who
leapes at the profit
without considering the
danger. Thus *Achan*
takes the gold and the
garment and ne're con-
siders that his life must
answer it. If Sathan be
such a fisher of men, its
good to looke before
wee leape. Honey may
bee eaten, so that wee
take heede of the sting :

C

I

I will honestly enjoy my delights, but not buy them with danger.



I See, when I have but a short journey to travell, I am quickly at home, soone out of the paine of my travell, soone into the possession of my rest. If my life bee but my walke, and heaven my home, why should I desire a long journey? Indeed knowing my home so pleasant, I would not bee weary with a long walke

walke, but yet the shorter my journey, the sooner my rest.



I Cannot see two lawyers worke at the pit, but they put mee in minde of the Pharisee and the Publican: the one casts his eye upward, whiles his actions tend to the pit infernall: the other standing with a dejected Countenance, whiles his hands and heart move upward. 'Tis not a shame to make

C 2 shew

shew of our profession,
 so wee truely proteste
 what wee make shew of:
 But of the two, I had ra-
 ther bee good, and not
 seeme so, than seeme
 good, and not be so. The
 Publican went home
 to his house rather
 justified then the Pha-
 risee.



VHen I thinke on
 the Eagles cary-
 ing up of the shell-fish in-
 to the ayre, onely to the
 end hee may breake
 him

him by his fall, it puts mee in minde of the divels costly courtesies, who out of the bountie of his subtilty, is stil ready to advance us to destruction. Thus more then once hee dealt with my Redeemer, no sooner had hee rais'd him to the top of an high pinnacle, but straight followes, *cast thy selfe downe*; and having placed him on an high mountaine, let him *fall downe* and hee shall bee largely rewarded with his owne. If advancement be so dangerous,

C 3

gerous, I will take heed
of being ambitious.
Any estate shall give
mee content: I am
high enough if I can
stand upright.



WHen I see leaves
drop from their
trees, in the beginning
of Autumne, just such
thinke I, is the friend-
ship of the world. Whiles
the sap of mainte-
nance lasts, my friends
swarme in abundance,
but in the winter of my
need, they leave me na-
ked.

ked. Hee is an happie
man that hath a true
friend at his need : but
hee is more truly hap-
piethat hath no need of
his friend.



I Should wonder, that
the unsatiabie desires
of ambition can finde no
degree of content, but
that I see they seeke
a perfection of honour
on earth, when the ful-
nesse of glory is onely
in heaven. The ho-
nour on earth is full of
degrees, but no degree

admits a perfection :
Whereas the glory of
heaven admits of de-
grees, but each degree
affoords a fullnesse.
Heere, one may bee
lower then another in
honour, and yet the
highest want a glory :
There, though one
Starre differs from ano-
ther in glory, yet in the
fullnesse of glory they
all shine as Starres.
Heere, the greatest may
want, there the least
hath enough : Heere, all
the earth may not bee
enough for one ; There,
one heaven is enough
for

for all. L O R D let
me rather be least there,
without honour here,
then the greatest heere,
without glory there.
I had rather be a dore-
keeper in that house,
then a ruler in these
tents.



VWhen I see the hea-
venly sun buried
under earth in the eve-
ning of the day, and in
the morning to find a re-
surrection to his glory,
Why (thinke I) may
not the sonnes of hea-
ven,

ven, buried in the earth, in the evening of their daies, expect the morning of their glorious Resurrection? Each night is but the past-dayes funerall, and the morning his Resurrection: Why then should our funerall sleepe be other then our sleepe at night? Why should we not as well awake to our Resurrection, as in the morning? I see night is rather an intermission of day, then a deprivation, and death rather borrowes our life of us then robbes us of it. Since

Since then the glory of
the sunne findes a Re-
surrection, why should
not the sonnes of glo-
ry? Since a dead man
may live againe, I will
not so much looke for
an end of my life, as
waite for the comming
of my change.



I See, that candle yeelds
mee small bene-
fit at day, which at
night much steeds mee:
and I know, the cause
is not because the
candles light was lesse
at

at day, but because the daies light is lesse in the evening. As my friends love to mee, so mine to my friend may be at all times alike; but wee best see it, when wee most need it: and that, not because our love is then greater, but our want. Though then I welcome a courtesie according to my want, yet I will value a courtesie according to its worth. That my fortunes need not my friends courtesie, is my happinesse: should my happinesse sleight my friends

friends courtesie, 'twere
my folly.



I See that candle makes
small shew in the
day which at night
yeelds a glorious lustre,
not because the can-
dle has then more light,
but because the ayre
hath then more darke-
nesse. How prejudiciall
then is that ambition,
which makes mee seeme
lesse then I am, by pre-
suming to make mee
greater then I should
be. They whose glo-
ry

ry shines as the sparkes
amongst stubble, loose
their light, if compared
to the Sonne of glory.
I will not seat my selfe
higher then my place,
least I should bee dis-
graced to an humility,
but if I place my selfe
lower then my seat, I
may be advanced to the
honour of, *friend sit*
up higher. I had rather
bee exalted by my hu-
mility, then be brought
low by my exaltation.



I See that candle which
 is as a funne in the
 darkenesse , is but
 as a darknesse in the
 funne : the candle not
 more lightning the
 nights darkenesse, then
 the funne darkning the
 candles light. I will
 take heed then of con-
 tention, especially with
 great ones. As I may
 bee too strong for the
 weaker ; so I must bee
 too weake for the stron-
 ger. I cannot so easily
 vanquish mine inferi-
 ors,

ors, but my superiors
may as easily conquer
mee: I will doe much
to bee at peace with all
men, but suffer much
ere I contend with a
mighty man.



I See when I follow
my shadow it flies me,
When I flie my shadow
it followes mee: I know
pleasures are but sha-
dowes, which hold no
longer then the sun shine
of my fortunes. Least
then my pleasures should
forsake mee, I will for-

fake

ake them. Pleasure most
lies me when I most fol-
low it.



IT is not good to
speake evill of all
whom wee know bad:
itis worse to judge evill
of any, who may
prove good. To speake
ill upon knowledge,
shewes a want of cha-
rity: to speake ill up-
on suspition shewes a
want of honesty. I
will not speake so bad
as I know of many:
I will not speake worse
then

then I know of any.
To know evill by
others, and not speake
it, is sometimes discre-
tion: to speake evill by
others, and not know
it, is alway dishonesty.
Hee may bee evill
himselfe who speakes
good of others upon
knowledge, but hee can
never bee good him-
selfe, who speakes evill
of others upon suspi-
tion.



A Bad great one is a
great bad one. For
the greatnesse of an
evill man, makes the
mans evill the greater.
It is the unhappie pri-
viledge of authority,
not so much to act,
as to teach wickednesse,
and by a liberall cruel-
tie, to make the offen-
ders sinne not more
his owne then others.
Each fault in a leader is
not so much a crime,
as a rule for error:
And their vices are
made,

made, (if not warrants
yet) presidents for
evill. To sinne by pre-
scription, is as usuall as
damnable: and men run
poast in their journey,
when they goe to the
divell with authority.
When then the vices
of the rulers of others,
are made the rules for
vices to others, the
offences of all great
ones must needs bee the
greatest of all offences.
Either then let mee bee
great in goodnesse, or
else it were good for
mee to bee without
greatnesse. My owne
finnes

sinnes are a burthen
too heavie for mee,
why then should I lade
my selfe with others
offences?



TO speake all that is
true, is the property
of fooles: to speake
more then is true, is
the folly of ——— too
many. He that spends
all that is his owne,
is an unthrifty prodi-
gall: Hee that spends
more then is his owne,
is a dishonest unthrift.
I may sometimes know
what

what I will not utter
 I must never utter what
 I doe not know.
 I should bee loath to have
 my tongue so large as
 my heart, I would
 scorne to have my
 heart lesse then my
 tongue. For if to
 speake all that I know
 shewes too much fol-
 ly, to speake more then
 I know shewes too lit-
 tle honesty.



IT is the ambitious
 folly of too many, to
 imitate

imitate rather great-
nesse then goodnesse.
They will sooner fol-
low the example of
their Lord, then the
precepts of their God.
I will alway honour
greatnesse, I will one-
ly imitate goodnesse :
and rather doe good
without a patterne,
then commit evill in
imitation. 'Tis better
to bee saved without
a president, then to be
damn'd by example.

There



THere is no securin
in evill society
where the good are of
ten made worse, the bad
seldome better. For
it is the peevish indur
of wickednesse, to
finde, or make a fel
low. 'Tis like, they
will bee birds of a fea
ther, that use to flock
together. For such com
monly doth their con
versation make us, as
they are with whom
wee use to converse

I cannot bee certaine,
not to meet with evill
company, but I will
bee carefull, not to
keepe with evill com-
pany. I would wil-
lingly sort my selfe
with such, as should
either teach, or learne
goodnesse: and if my
companion cannot make
mee better, nor I him
good, I will rather leave
him ill, then hee shall
make me worse.

D

To



TO teach goodnesse
is the greatest praise,
to learne goodnesse, the
greatest profit. Though
hee bee wisest that can
teach, yet hee that doth
learne is wiser. I will
not therefore bee unwill-
ling to teach, nor a-
shamed to learne.
I cannot bee so ignorant
but I may teach some
what, nor so wise but
may learne more. I will
therefore teach what
I know, and learne what
I know not. Though

it bee a greater praise to
teach, then to learne, yet
it is a lesser shame to
learne then to be igno-
rant.



AS there is a misery in
want, so there is a
danger in excesse. I
would therefore desire
neither more, nor lesse,
then enough. I may as
well die of a surfet, as of
hunger.

D 2 It



IT is the apish nature
of many, to fol-
low rather example
then precepts: but it
would bee the safest
course of all, to learne
rather by precept then
example. For ther's
many a good Divine
that cannot learne his
owne teaching. It is
easier to say this doe
then to doe it. When
therefore I see good
doctrine with an evil
life, I may pittie the
one, but I will practise
one.

onely the other. The
good sayings belong to
all, the evill actions
onely to their authors.



THere are two things
necessary for a tra-
veller, to bring him to
the end of his journey :
a knowledge of his way,
a perseverance in his
walke. If hee walke
in a wrong way, the
further hee goes the fur-
ther hee is from home :
if hee sit still in a right
way, he may know his
home, but ne're come

D 3 to

to it : Discreet stayes
make speedie journeyes.
I will first then know
my way, ere I begin
my walke: the know-
ledge of my way is a
good part of my jour-
ney. Hee that faints
in the execution looseth
the glory of the action.
I will therefore not one-
ly know my way, but
also goe on in my way:
I had rather my jour-
ney should want a be-
ginning, then come to
an untimely end. If
heaven bee my home,
and CHRIST my
way, I will learne to
know

know my way, ere I
haste to travell to my
home. Hee that runs
hastily in a way hee
knowes not, may come
speedily to an home hee
loves not. If CHRIST
be my way, and heaven
my home, I will ra-
ther indure my painefull
walke, then want my
perfect rest. I more
esteeme my home then
my journey; my actions
shall bee led by know-
ledge, my knowledge
bee followed by my acti-
ons. Ignorance is a bad
mother to devotion, and
idleneffe a bad steward to

D 4 know-

to knowledge.



I Cannot but wonder
at the folly of those
hearts, who are like
to kill themselves with
the feare of dying,
making the newes of
an insuing mischiefe, a
worse mischiefe then
that they have newes
of: whereas the fore-
knowledge of an ap-
proaching evill, is a
benefit of no small
good. For if it can-
not teach us to pre-
vent it by providence,

it

it may shew us, how
to sustaine it by pa-
tience. I may grieve
with the smart of an
evill, as soone as I feele
it: But I will not
smart with the grieve
of an evill as soone as
I heare of it. My evill
when it commeth may
make my grieve too
great, why then should
my grieve before it
comes make my e-
vill greater?

D 5

As



AS I see in the body,
so I know in the
soule, they are oft most
desperately sicke, who
are least sensible of their
disease : whereas hee
that feares each light
wound for mortall,
seckes a timely cure,
and is healed. I will
not reckon it my hap-
pinesse, that I have ma-
ny sores, but since I
have them, I am glad
they greeve mee. I
know the cure is not
the more dangerous,
be-

because my wounds are more grievous; I should be more sicke if I plained lesse.



IT is one, not of the least evils; not to avoid the appearance of evill, which oft makes the innocent justly punished with undeserved suspition. I would desire to bee thought good, but yet I had rather bee so. It is no small happinesse to bee free from suspicion, but a greater to be void of offence. I would

would willingly be neither evill nor suspected: but of the two I had rather bee suspected and not deserve it, then deserve evill and not bee suspected.



I Know but one way to heaven, I have but one Mediator in heaven, even one Christ: and yet I heare of more Waies, more Mediators. Are therethen more Christs? *Are the Lords waies as your waies that wee must goe to the King of heaven as*
unto

unto a King on earth ?
Or if wee must, yet if
my King bid mee come
shall I send an other ?
If he bid me come un-
to him, shall I goe un-
to another ? If hee bid
me aske for peace onely
in the name of the Prince
of peace, why should I
mention the Lady Ma-
ry ? If I shall be heard
onely in the name of his
sonne, why should I use
the name of his ser-
vants ? Were it a want
of manners, or a want
of obedience to come
when I am bid ? Is ano-
ther better, or am I too
good

good to goe in mine
owne errands to the
Almighty? Because the
sonne was worse used
then the servants on
earth, shall the servants
therefore bee sooner
heard then the Sonne in
heaven? There are still
unjust Husbandmen in
the Lords vineyard, who
not onely abuse the ser-
vants, but kill againe the
Sonne, and rob him of
his due inheritance.
When the LORD there-
fore of the Vineyard
commeth, what will he
doe to these Husband-
men? I doe not envie
your

your glory yee Saints
of G O D, yet I will
not attribute the glory
of my G O D to his
Saints. How shall my
G O D glorifie mee, if
I should give his glory
to another?



TO be without passion
is worse then a beast,
to be without reason, is
to bee lesse then a man.
Since I can bee without
neither, I am blessed, in
that I have both. For,
if it bee not against rea-
son to be passionate, I will
not

not be passionate against reason. I will both grieve and joy, if I have reason for it, but not joy nor grieve above reason. I will so joy at my good as not to take evill by my joy: so grieve at any evill as not to increase my evill by my griefe. For it is not a folly to have passion, but to want reason. I would bee neither senselesse, nor beastly.

It



IT is the folly of wit
in some, to take paines
to trimme their labours
in obscurity. It is the ig-
norance of learning in
others, to labour to de-
vest their paine by
bluntnesse; the one thin-
king hee never speakes
wisely, till hee goes be-
yond his owne, and all
mens understandings :
the other thinking hee
never speakes plainly,
till hee dive beneath the
shallowest apprehensi-
on, I as little affect cu-
riosity

riosity in the one, as I care for the affectation of baldnesse in the other. I would not have the pearle of heavens kingdome so curiously set in gold, as that the art of the workeman should hide the beauty of the jewell: nor yet so sleightly valued, as to be set in lead: or so beastly used as to be flubbered with durt. I know the pearle (how ever placed) still retaines its vertue, yet I had rather have it set in gold, then seeke it in a dunghill. Neat apparell is an ornament

ament to the body, but
a disgrace, if either proud
or slovenly.



I See corruption so
largely rewarded, that
I doubt not, but I should
thrive in the world,
could I but get a dis-
pensation of my my con-
science for the liberty
of trading. A little flat-
tery would get mee a
great deale of favour,
and I could buy a world
of this worlds love, with
the sale of this little tri-
fle *Honestie*. Were this
world

world my home, I might perhaps be trading : but alas, these merchandize yeeld lesse then nothing in heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth, the love of God is better being everlasting. Let me then trade for those heavenly merchandize : if I finde these other in my way, they are a great deale more then I looke for, and (within little) more then I care for.

As



AS faith is the evidence of things not seene: so things that are seene are the perfecting of faith. I beleeve a tree will be greene, when I see him leauelesse in winter: I know he is greene when I see him flourishing in summer. It was a fault in *Thomas* not to beleeve till he did see. It were a madnessse in him not to beleeve when hee did see. Beleeve may sometime exceed reason, not oppose it, and faith bee often above

above sense not against
it. Thus whiles faith doth
assure mee that I eate
CHRIST effectually,
sense must assure me that
I taste bread really. For
though I oftentimes see
not those things that I
beleeve, yet I must still
beleeve those things that
I see.



There is none so inno-
cent as not to be evill
spoken of, none so wic-
ked as to want all com-
mendation. There are too
many who condemne the
just

just, and not a few who
justifie the wicked. I oft
heare both envie and flat-
tery speaking falsehoods
of my selfe, to my selfe,
and may not the like
tongues performe the
like taskes, of others to
others? I will know o-
thers by what they doe
themselves, but not learn
my selfe by what I heare
of others. I will be care-
full of mine own actions,
not credulous of others
relations.

The



THe Crosse is but a
signe of CHRIST
crucified, CHRIST
crucified the substance,
of this Crosse. The
signe without the sub-
stance is as nothing,
the substance without
the signe is all things. I
hate not the signe,
though I adore but the
substance. I will not
blaspheme the Crosse
of CHRIST, I will not
worship but CHRIST
crucified. I will take
up my Crosse, I will love
my

my *Crosse*, I will beare
my *Crosse*, I will imbrace
my *Crosse*, yet not adore
my *Crosse*. All knees
shall bend in reverence
to his name, mine never
bow in idolatry to his
image.



IT is the nature of
man to be proud, when
man by nature hath
nothing to be proud of.
Hee more adorneth
the Creature, then hee
adoreth the *Creator*:
and makes, not onely
his belly his God,
E but

but his body. I am ashamed of their glory, whose glory is their shame. If nature will needs have mee to bee proud of something, I will bee proud onely of this, that I am proud of nothing.



AS the Giver of all things, so each receiver loveth a cheerful giver. For a bargain is valued by the worth of the thing bought, but a gift by the mind

minde of the party giving: which made the widowes mite of more worth, then the riches of *superfluitie*. I see then, hee gives not best that gives most, but he gives most, that gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart. Hee gives well, that gives willingly.

E 2

I



I See at a feast, that
Others feed heartily
on that dish which
perhaps would not
suite with my appetite,
whilest I make as good
a meale on those cates,
that perhaps their pa-
lats could not relish.
I will not therefore
thinke I doe well
because my actions
please not others, nor
bee confident that my
actions are good, be-
cause my doings please
my selfe : but be
more

more carefull to provide what is good at a feast, then what's delightfull: and more study to expresse what is honest in my actions, then what's pleasing. So, if sicke stomackes cannot relish my sound meates, the fault shall light on their ill appetites: and if unseasoned judgments like not my honest intentions, the fault shall fall on their ill relished apprehensions. It would please mee well to have praise when I deserve it;

but joy mee more to
deserve praise when I
have it.



FINIS.





*A briefe Elogium upon this Author
and his pious Meditations, with allusion
to this Emblematicall Frontispiece,
by G E O: W I T H E R.*

INflam'd with Love, and winged with Desire,
This pious Heart, in life-time, did aspire
Above the world; and with a true delight,
Enjoy'd the Day-time, and emploïd the Night,
In climbing nearer to that THREE-IN-ONE,
Who filleth all things, and, is filld of none.

The LAYV's mysterious Night, the GOSPEL's
AFFLICTIONS-Moone-shine, and, the Sunnie-ray
Of prosperous HOPES, did limit out that path,
Through which, his Contemplation mounted hight
And, up above their COLUMN's, made him rise,
A pleased, and a pleasing Sacrifice.

From out of his dead Embers, raked were
A few quick Sparklings; which, have kindled, here
These Papers; and, were left behind, to shew
Which way, his well-disposed SPIRIT flew:
And, that their FLAME, to others, may derive
The light, and heat, of this CONTEMPLATIVE.

Accept (as GOD hath done) this Broken-heart
For, ev'ry parcell, yeelds (from ev'ry part)
A bright-reflection of his living-Graces,
In just so many perfect Looking-glasses,
As here are Peeeces; and, yea may by these,
Put on faire VERTVE's dressings, if you please.

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DIE ac NOCTE

Mundo TITVLIS
 RESOLVED MEDITATIONS
 & Meditated Resolutions
 Written by
 A.D.
 Enlarged
 1675

LON- DON,
 Printed for Walter Hammond

spargit post funera

pau cor

Sculptus a T. Clarke del.

Non De-
picit

Nō Resp-
icit

Loquela Emblematici Frontispicii,
in obsequium Inventoris, & piam Au-
thoris memoriam suggesta.

Accensus radijs, zeloq; agitante levatus
In cælum geminis, flammâ ocyus, evolat, alijs
Igne rapax, Animus; mundi q; nitentia tangit
Lumina, Nubigenis, variata, & nixa, Columnis,
Sursum contendens, summâq; Volumina Legis
Secum, adamanda, verenda, Dieq; ac Noëte revolvit
Hæc, alto sensu: Mundo, TITULISq; relictis.

Non illum, DUX SOLIS, amatiq; arbiter Orbis
Despicit, afflictum: cum mens divulsa fatiscit,
Corda q; dividuo perrumpit Malleus ictu.

Si silices gestat, solidoq; Adamante rigeſcens
Effugit insultus, & fœvi verbera motus;
LUNÆ LUX, illum non respicit, alma rigoris

Hic, fractum COR, Lector, habes. penetrabile pectus
Mentis, & innocue; per quod, post funera parva
Nunc spargit radios animi vigor ultimus, ardens
Verus, & instanti duplicata potentia morte.

Colligat hos, rapiatq; in concava pectora Candelæ
Lucidus ingenij; deducetq; æthere flammæ,
Concipietq; novos æterni luminis ignes.

GVLIEL. HAYDOCK



TO THE
VERTVOVS

and Religious Gentle-
woman my much esteem-
ed friend Mistrisse ANNE
ASHTON, be health and
happinesse heere and
hereafter.

Worthy Mistrisse,

TH E ac-
knowledge-
ment of your
favours shal
be my meanest thanks,
and

The Epistle

and to thanke you for
those favours, must bee
my best acknowledge-
ment. I can doe no
more, I will doe no
lesse. Nor have I any
better meanes to shew
my owne living grate-
fullnesse, then by com-
pling it with my dead
Sons thankfullnesse, and
by reviving his, to en-
liven my owne, and to
testifie both to posterity,
by this small memoriall.
Neither is it unsutable
that

Dedicatory.

that his study should
yeeld some matter of
thankfullnesse after his
death, who in his life
time studied to be thank-
full to you his most de-
serving friend. Which
gave me (his sad father)
a fit hint to dedicate
these his last Medita-
tions to your selfe, to
whose name and worth,
he meditated and inten-
ded, to rayse a fairer
Monum nt, had he li-
ved. This prevented,
what

The Epistle

what remaineth, but
that this remnant
cloathe his thankfullnes
as farre as it can, and
supply the necessitated
defect of his uneffected
purpose. These collected
out of loose papers, seeme
to bee wrought in some
sudaine temperate heate
of his honest fantasie,
and hammered on the
anvill of objected occasi-
ons, and being forged
roughly into these
shapes, were cast a cool-
ling

Dedicatory.

ling into the next paper
that came to hand: and
so wanting filing, and
polishing, must crave
pardon for their ruder
forme. They assume
their greatest worth and
value from your courte-
ous acceptance, and ac-
compt it their chiefest
happinesse, if, for them,
you love his memory
while you live, who en-
deavoured to make
your memory out-live
your selfe. This if you
deigne

The Epistle, &c.

*deigne to doe you shall
much comfort the sad-
nesse of*

Your assured and

devoted friend

Arthur Warwick.



RESOLVED

Meditations

AND

PREMEDITATED
Resolutions.

The Second part.



When one as-
cends from
the ground
to an higher
room, I observe with
what

what contempt hee insults and tramples on the staires by which hee riseth, and how he first and most durteth that step by which he first stepped from the durt. Which putteth mee in minde of the practice of the aspiring ambitious, who, to get up to their wished height of honour, bedurt with scorne, and neglect those by whose shoulders they were first mounted, and exalted. I hate that ambition which inforceth ingratitude; which, being

the basest of vices, cannot but foyle, and disgrace a man graced with such honours. I am not preferr'd with honour, if debased with ingratitude.



HE that will not bee perswaded to leape downe from an high chamber at once, cometh willingly downe by the stayres: and yet the declining degrees of his winding descent make it not lesse downward to him, but lesse per-

perceived of him.
His leape might have
brought him downe
sooner, it could not
have brought him down
lower. As I am then
fearefull to act great
sins, so I will bee
carefull to avoid small
sins. He that con-
temn's a small fault
commits a great one. I
see many drops make
a shower: and what
difference is it, whether
I bee wet either in the
raine, or in the river, if
both be to the skinner?
There is small benefit
in the choyce, whether

we goe downe to Hell
by degrees or at once.



TH E gentle and
harmlesse sheepe
being conscious of their
owne innocency, how
patiently, how quiet-
ly, doe they receive the
knife, either on the al-
tar, or in the shambles?
How silently and un-
daunted doe they meet
death and give it en-
trance with small resi-
stance? When the fil-
thie loathsome and
harmefull swine roare
horribly

horribly at the first handling, and with an hideous crying reluctancy, are haled, and held to the slaughter. This seemes some cause to me, why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horreur roare at the approach of death : when the godly quietly uncloathe themselves of their lives, and make small difference twixt a naturall nights short sleepe, and the long sleepe of nature.

nature. I will pray not to come to an untimely violent death, I will not violently resist death at the time when it commeth. I will expect and waite my change with patience, embrace it with cheerefullnesse, and never feare it is a totall privation.



IT is no small fault to be bad, and seeme so: it is a greater fault to seeme good, and not bee so: The cloake of dissimulation is a maine part

part of the garment spotted with the flesh. A vice thus covered is worse then a naked offence. There is no diuell to the Hypocrite.



WHen I see the Larkers day-net spread out in a faire morning, and himsele whirling his artificiall motion, and observe how by the reflecting lustre of the sunne on the wheeling instrument, not onely the merry larke, and feare
full

full Pigeon are dazeled,
and drawne with admi-
ration ; but stowter
birds of prey, the swift
Merlin, and towring
Hobbie are inticed to
stoope, and gazing on
the outward forme, lose
themselves. Me thinks
I see the divels night-
nets of inticing harlots
fully paraleld, spread
out for us in the vigour
of our youth ; which
with rowling eyes
draw on the lustfull-
nesse of affection, and
betray the wantonnesse
of the heart, and with
their alluring glances
F often

often make to stoope within danger of their fatall nets, not onely the simple and carelesse, but others also, men otherwise wary and wise : who comming within the pull of the net lie at the mercy of that mercilesse fowler, to their certaine destruction. Hence I resolve when I see such glasses, to shunne such motions, as assured that those glasses have nets adjoyning ; those nets a fowler attending ; that fowler a death prepared for me, then which

I cannot die a worse.
I may by chance, I
must by necessity, at
sometime come within
their view: I will at no
time come within their
danger. I cannot well
live in this world, and
not see them at all, I
cannot live well in this
world, nor at all in the
better world, if I bee
caught in their fatall
nets.

F 2 There



There bee that make
it their glory to
feed high, and fare
deliciously every day, and
to maintaine their bo-
dies elementary, search
the elements, the earth,
sea, and aire, to main-
taine the fire of their
appetites. They that thus
make *their bellies their*
Gods, doe make *their*
glory their shame. I di-
staste a sordid diet as un-
wholsome, I care not
to taste and feed on va-
riety of delicacies as un-
healthfull

healthfull. Nature contented with a few things is cloyed, and quelled with over-many: and digestion her cooke imployed in the concoction of so much variety at once, leaves the stomacke too fowle a kitchen for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will bee taught by *Grace* not to live to eat, but eat to live; and maintaine health by a competent diet, not surfet with excessse.



HE that too much
admires the glory
of a Princes Court,
and drawne up thither
(by his ambition) thinks
high places to bee the
highest happinesse ; let
him view the foggie
mists, the moist va-
pours, and light exha-
lations drawne up from
the earth by the attra-
ctive power of the glo-
rious Sunne-beames :
which when they are
at highest, either spend
themselves there in por-
tending

tending meteors, to others terrour and their owne consumption ; and either by resolution are turned into raine, or congelation unto hayle or snow, which sinke lower into the earth at their fall, then they were at their ascending. For my part, I may admire such a glowing coale. I will not with the Satyr kisse it. As I thinke it not the least and last praise to please Princes ; so, I know, it is not the least danger of times to live with them, *procul*

a love, procul a fulmine.
Hee presumes too much
of his owne brightnesse
that thinkes to shine
cleere neere the Sunne;
where, if his light bee
his owne, it must bee
obscured by compari-
son: if borrowed from
the Sunne, then is it
not his, but an others
glory. A candle in the
nights obscurity shewes
brighter than a torch
at noone-day. And
Cesar thought it a grea-
ter glory to bee the first
man in some obscure
towne, than the second
man in Rome the
head

head City of the world.



IT is a common custome (but a lewd one) of them that are common lewd ones, by custome, to wound the fame, and taint the reputation of their neighbours with slanders; and having no lesse impotency in their tongues, than impurity in their hearts, forme both opinions and censures according to the mould of evill in themselves. And this they

F 5 do,

doe, either with the Lapwing to divert, by their false cries, the travelling stranger from finding the nest of their filthinesse, or with the curtold Fox in the fable, to endeavour to have all foxes cut-tayld: or, with the fish Sepia, to darken with the pitchie inke of aspersions, all the water of the neighbourhood, that so themselves may scape the net of Censure, justly cast to catch them. Or els, to have themselves thought as good as any other, they will not have

have any thought good,
that dwells neere them.
I will therefore suspect
him as scarce honest,
who would (with a slan-
der) make mee suspect
an other as dishonest.
I will not presently dis-
respect him as dishonest,
whom a lewd person
dishonesteth with suspi-
tion. The divell is not
more blacke-mouth'd
then a slanderer; nor a
slanderer lesse malicious
then the divell.

When



WHen I see the
Sun rising from
the East in glory, like
a gyant ready for the
course, within an houres
space obscured with
mists, darkned with
clouds, and sometimes
eclipsed with the
Moones inferiour bo-
dy : and however,
without these, after
noone declining, de-
scending, setting, and
buried under our ho-
rizon ; I seeme to see
an earthly king moun-
ting

ting his throne in glory, yet soone clouded with cares, and feare of dangers: sometime darkned in honour by the malicious envy of his subjects; sometimes eclipsed in his dominions by the interposition of forreigne powers; and however, without these, in a short time descending and setting at the evening of his life, and seldome passing the whole day thereof in perfect continuall glory. Then thinke I, O the odds of comfort in that heavenly

ly and these earthly king-
domes; O the comfort
of this odds; There
each Saint is a glorious
King; each King hath his
incorruptible Crowne;
each Crowne a bound-
lesse, fearelesse, endlesse
kingdome. Let mee
strive for the glory of
such a kingdome onely,
which is a kingdome of
such glory.

*Felices animæ quibus
hæc cognoscere sola,
Inq̃ domos superũm
scandere, cura fuit.*

The



THE Lawes in themselves are the scales of justice, the wronged poore-mans shelter, the pillars of the Common-wealth: but the abused practice makes those scales unequal, that poore-mans shelter a mans poore shelter for his wrongs. The prooffe of this, appears with the Iuries at the Assises in their proofes: when one may often discern *perjury* usher in the evidence to

to the jury, and injury follow with the verdict. I admire with reverence the justice and wisdom of the Lawes: I deplore with compassion the abused practice of the Lawes, and resolve, rather to beare with patience an hayleshower of injuries, than to seeke shelter at such a thicket, where the brambles shall plucke off my fleece, and doe me more hurt by scratching, than the storme would have done by hayling. I care not for that physicke, where the remedy

dy is worse then the di-
sease.



How cunningly doth
the Prince of dark-
nesse take on him the
forme of an Angell of
light? How often have
 seeming-faints prooved
liuels? even in those
things (lightly) most
sauley, which they make
 shew of being most
free from: Some more
proud of being thought
chaste, then a flaunting
 gallant in his new fashi-
on. Others refusing a
deser.

deserved commendation, onely with a desire to bee commended for refusing it: The one hating pride with a more proud hatred, the other shunning praise with a greater vaine-glory. It is bad to have vices, worse to dissemble them. *Plato* possessed his rich bed with lesse pride then *Diogenes* trampled on it.



Meet sometimes with
 men whose crazed
 braines seeme foldered
 with quick-silver; whose
 actions straines run one-
 ly in odd crotchets;
 whose judgements be-
 ing hood-winkt with
 their owne opinion, and
 passion, admit of nought
 for reason, but what
 their unreasonable selfe-
 will dictates to them.
 And then what they
 will doe, they will doe;
 and doe it they will
 with that torrent of
 vio-

violence, that overturnes all obstacles of counsell, which crosse their courses. From these I will learne not to make *Will* my coach-man, unlesse *Reason* runne before to shew the way: And if my action must passe by the waters of uncertaine danger, of all vessels I will not use the *Whirry*. As floath seldome bringeth actions to good birth: so hasty rashnesse alwaies makes them abortive, ere well formed.

As



AS in virtues, hee
that hath one, hath
all: so in vices he that
hath one hath seldome
one alone. He that will
steale, must lie; and hee
that will steale, and lye,
will sweare his lye; and
so easily skruc himselfe
up to perjury. Hee that
will bee drunke, what
will he not be, when hee
is drunke? and being
slipt downe from the
top of reasonable sense,
where stoppeth he from
tumbling downe into a
beastly

beastly sensuality? I will therefore *give the water no passage no not a little,* least it make a breach, and that breach let in an inundation to drowne the sweet pastures of my soule. I see the devils claw is an entering-wedge, to let in his foot; that foot, his whole body. I will bee carefull to set a *watch* and *keepe the doore*, that sin may have no admittance. I cannot be too carefull, so it bee to the purpose; it cannot be too the purpose, if it be too little.

That



That the voice of the
common people is the
voice of GOD, is the
common voice of the
people; yet it is as full
of falshood, as com-
monnesse. For who sees
not that those blacke-
mouth'd hownds, upon
the meere sent of opi-
nion, as freely spend
their mouthes in hun-
ting Counter, or like
devils dogges in cha-
sing an innocent man to
death, as if they fol-
lowed the chase of truth
it

it selfe, in a fresh sent.
Who observes not that
the voice of the people,
yea of that people that
voiced themselves the
people of G O D, did pro-
secute the G O D of all
people, with one com-
mon voice, *hee is worthy
to die.* I will not therefore
ambitiously begg their
voices for my prefer-
ment; nor *weigh* my worlde
in that *uneven ballance*, in
which a feather of opi-
nion shall be moment e-
nough to turne the scales
and make a light peece
go currant, and a currant
peece seeme light.

There



Here are a sort
of men which are
kind men to mee,
when they expect some
kindnesse from mee:
who have their hands
downe to the ground
in their salutations;
when the ground of
their salutations is to
have a hand at mee, in
some commodity. But
their owne ends once
served, their kindnesse
hath its end at once:
and then it seemes
strange to mee, how
G strange

strange they will seeme
to grow to mee; as
if the cause (their de-
fire) being removed
the effect (their courte-
sie) must straight cease.
I will not acknowledge
such my friends, but
their owne; and when
ever I see such insinua-
ting palpation, I will
bethinke mee what the
authors would have of
mee. And, with a thrif-
ty discretion, rather de-
ny such their requests
then, in a prodigall kind-
nes become their friends
more then mine owne.



I See a number of gal-
lants every where,
whose incomes come
in yearely by set num-
bers, but runne out dai-
ly, sans number. I
could pity the cases of
such brave men, but
that I see them still in
brave cases. And when
I see them often foxed,
I thinke the Proverbe
sutes those sutes, *What*
is the fox but his case?
I should thinke them to
be *Eutrapelus* his ene-
mies, whom he cloathed
G 2 richly

richly to make them
spend freely, and grow
deboished. I will doe
those men right, and
wonder at them, be-
cause they desire it. I
will not wrong my
selfe to envie at them,
because they deserve it
not, nor to pity them,
because they scorne it.
I know that gorgeous
apparell is an ornament
to grace the Court, for
the glory of the King-
dome, but it is no orna-
ment usefull in the King-
dome of *Grace*, nor
needfull in the King-
dome of glory. A rich
coat

coate may bee commenda-
 ble in the *Accidents*
of armory onely, but it
 is not the onely sub-
 stance of a commenda-
 ble Gentleman. I will
 value the apparell, by
 the worthinesse of the
 wearer; I will not va-
 lue the worthinesse of
 the wearer, by the worth
 of his apparell. *Adam*
 was most gallantly ap-
 pareled, when hee was
 innocently naked.



THe men of most credit in our time, are the userers. For they credit most men: And though their greatest study bee *security*, yet is it usually their fortune to be fullest of *care*. Time is pretious to them: For they thinke a day broke to them, is worth a broke-age from their creditor. Yet this they finde by use, that as they have much profit by putting out, so must they have much

much care to get it in.
For debtors are of
Themistocles his minde,
and take not so much
care how to repay all, as
how they may not pay at
all, their creditors, and
make this their first
resolution, how they
may make no resolution
at all. I envy not there-
fore the Usurers gaines,
but considering they (as
Marchant-adventurers)
send abroad their estates
in uncertaine vessels,
sometime into the bank-
rupt rivers of prodigali-
ty, and unthrittinesse,
sometimes into the seas

of casualities, and misfortunes, that many times their principall come short home, I thinke, with my selfe, Let them gaine much by the adventure, that adventure so much to gaine. I will make this use of those uses, as to claime no interest in their gaines, *nor to owe any thing to any man but love.* If I lend where need is, and receive my *principall* again, I will accompt that my principall gaine, and think my courtesie but a commanded charity.

In.



Ingratitude is the character of an ill nature in our selves, a canker of friendship with others, and the very poyson that kills charity in the embrio, being but newly conceived in the pregnant mindes of good men, and causing an abortion of liberality, ere it comes to its intended birth. For who will sow those barren sands, where hee knowes hee must not onely not ex-

G 5 pect

pect a good harvest, but
bee sure to loose his
seed and labour? Yet
in these times what is
more common or more
practised then this ingra-
titude? For in recei-
ving benefits, who will
not (with *Euclio* in *Plau-
tus*) finde a third hand
to reach out to take
them? But in requi-
ting, who is not more
maymed then the sta-
tua's of *Mercury*, which
Alcibiades so mangled
that he scarce left them
a finger to point out
the way to travellers?
It is ten to one, but we
all

all desire to be cured of the leproſies of our wants: yet ſcarce one of ten of us returnes, to give thanks for the cure. I will not thinke my ſelfe ſo enriched by receiving a courteſie, as ingaged to bee thankful for it. I am not lett a free man at my liberty, by taking a mans free liberality: but I ſell my freedome for his benefits. I cannot deſerve to be gracious with my friend, if, with the *Graces*, I looke not with two faces backe to requite,
as

as well as with one forward to receive.



I Will not much commend others to themselves, I will not at all commend my selfe to others. So to praise any to their faces, is a kinde of flattery: but to praise my selfe to any is the height of folly. Hee that boasts his owne praises, speaks ill of himselfe, and much derogates from his true deserts. It is worthy of blame to affect

affect commendation.



Merily and wittily
said *Plautus*, that
was one of the mery
Wits of his time, I
would (said he) by my
will have tale-bearers
and tale-hearers puni-
shed the one hanging
by the tongue, the o-
ther by the eares. Were
his will a law in force
with us, many a tatling
gossip would have her
tongues turned to *mutes*,
and bee justly tongue-
tyed that desires to bee
tyed

tyed by the teeth at your
table: wherewith *Theo-*
minus his tooth shee
gnaweth on the good
name of her neighbour:
And many a hungry
Paret whose belly is his
arts-master would cease
to second his *ave* to his
Lord with depraving
tales called *newes*, and
make his *grace* after din-
ner the disgrace of some
innocent: And most men
would give them course
entertainment, that come
to entertaine their eares
with discourse of defa-
mative reports. I will be
silent and barren of dis-
course,

course, when I chance to
heare a tale rather then
go with-child therewith,
till an others eares be my
mid-wife, to deliver mee
of such a deformed mon-
ster. I may heare a tale of
delight, & perhaps smile
at an innocent jest, I will
not jest, nor joy at a tale
disgracing an innocent
person.



WHEN I see a gal-
lant ship well
rigged, trimmed, tack-
led, man'd and muni-
tion'd with her top and
top-gallant, and her
spread

spread sayles proudly
swelling with a full gale
in faire weather, putting
out of the haven into
the smooth maine, and
drawing the spectators
eyes, with a well-wi-
shing admiration, and
shortly heare of the
same ship splitted against
some dangerous rocke,
or wracked by some dis-
asterous tempest, or
funke by some leake
sprung in her by some
accident, me seemeth
I see the case of some
Court-favourite, who
to day like *Sejanus* da-
zeleth all mens eyes
with

with the splendour of
his glory, and with the
proud and potent beake
of his powerfull pro-
sperity cutteth the
waves and ploweth
through the prease of
the vulgar, and scor-
neth to feare some re-
mora at his keele below,
or any crosse-windes
from above, and yet
to morrow on some
stormes of unexpected
disfavour, springs a
leake in his honour,
and sinkes on the Syrtes
of disgrace, or dashed
gainst the rocks of dis-
easure is splitted and
wrack'd

wrack'd in the *Charibdis*
 of infamy, and so con-
 cludes his voyage in
 misery and misfortune.
 I will not therefore ad-
 venture with the gree-
 dy shepheard to change
 my sheepe into a ship of
adventure, on the sight of
 a calme sea

*Vt pelago suadente etiam
 retenacula solvas,
 Multa tamen latus tristis
 pontus habet.*

I will study to deserve
 my Princes favour, I
 will not desire to bee a
 Princes favourite. If I
 fall whence I am, I can
 raise my selfe, but

bee cast downe thence
were to be crushed with
desperat downe-fall. I
preferre a mediocrity
though obscure yet
safe, before a greater
eminency with a farre
greater danger.



WHen a storme
drives mee to
shelter mee under a
tree, I finde that if the
storme bee little, the
tree defends mee, but if
the storme bee great,
the tree not onely not
defends mee, but pow-
ereth

reth on mee that wet
which it selfe had recei-
ved, and so maketh me
much wetter. Hence
instructed, I resolve
that if improvidently
I fall into some small
danger of the lawes, I
will presume to seek
shelter under the armes
of some potent friend,
but if the tempest of
my trouble bee too po-
tent for my friend, I
will rather beare all my
selfe, then involve my
friend in the danger. It
would bee bad inough
for mee to bee drencht
with or distrest by the
storme

vet
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forme of the lawes
anger onely; It would
bee worse to bee drow-
ned with the anger of
my storming friend al-
so. My conscience of
my ill deserving to-
wards the lawes would
enforce a patience : my
remembrance of my
well-deserving to my
friend would make the
just addition of his an-
ger intollerable.

Content



Content is the mark
Cwee all ayme at
the *cheefe good* and top
of felicitie, to which
all mens actions strive
to ascend : But it is
solely proper to God
wisdom to ingrosse all
true content into his
owne hand, that he
may sell it to saints by
retaille, and inforce
men to buy it of him
or want it. Hence
it that a godly man
in his meane estate, en
joyes more content

Go

G O D, then a King or
Emperour in his earthly
glory and magnificence.
I will then strive to pur-
chase me a *patent* of con-
tent from him that hath
the *monopolie* thereof :
and then, if I have litle
in estate ; I shall have
much incontent. *Godli-
nesse shall bee my great
riches, whiles I am con-
tented with what I have.*

As



AS in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possess much and enjoy but little, many have much and use but little, others use much, and but little well. I shall not so much endeavour to have much where-withall to doe, as to doe much with that little I have. It shall not so much grieve

grieve mee, that I am
a poore *treasurer*, as
joy mee, if I have
beene a good steward.
I could wish I had
more to use well, but
more wish well to use
that I have. If hee
were so blamed that
employed not one ta-
lent well, what would
become of mee, if I
had ten, and abused
them ?

H Popular



POpular applause, and
 vulgar opinion may
 blow-up and mount up-
 ward the bubble of a
 vaine-glorious minde,
 till it burst in the ayre,
 and vanish : But a wise
 man builds his glory on
 the strong foundation
 of *virtue*, without ex-
 pecting or respecting
 the slender props of
 vulgar opinion. I will
 not neglect what every
 one thinkes of me; For
 that were impudent dis-
 solutenesse. I will not
 make

make it my common
care, to hearken how
I am cared for of the
common sort, and bee
over-sollicitous *what*
every one speakes of mee,
For that were a toyle-
some vanity. I may
doe well, and heare
all: And that's a *Kingly*
happinesse. I may doe
all, and heare well: and
that's an hypocrites
best felicity. My actions
shall make me harmony
in my hearts inner cham-
ber: I will not borrow
the *Voyces* of the vulgar
to sweeten my mu-
sicque.

H 2 The



THe rancor of malice is the true nature of the divell, and the soule possessed therewith is his dearest darling. For where envy, hate, and revenge take up the whole heart, there God hath no roome at all left to be in all his thoughts. I may meet a mad man, and avoid him, I may move a cholericke man, and pacifie him, I may crosse a furious drunkard

kerd, and shunne him,
but a malicious man is
more dangerous, im-
placable, and inevita-
ble then they all. Ma-
lice omits no occasion
to doe mischief: and
if it misse thy body
and substance, it pro-
secutes thy shadow,
Visum fera savit in um-
bram. My soule come
not thou into their se-
crets, unto their assem-
blie, mine honour bee not
thou united. I must not
turne anger out of my
nature, I must not turne
my nature into anger,
I must give place to
H 3 Wrath,

Wrath, but not a resting place, but a place to let it passe-by, that I may *let goe displeasure*. I may give entrance to anger on just cause, I may not give it entertainment on any cause, till it sower with the leaven of malice. I must bee angry with sinne, but I must bee *angry and sinne not*.

When



VVhen I plant a
choyse flower
in a fertile soyle, I see
nature presently to
thrust up with it, the
stinging nettle, the
stinking hemlocke, the
drowzie poppie, and
many such noysome
weedes, which will
either choake my plant
with excluding the
sunne, or divert its nou-
rishment to themselves:
But if I weed out these
at first, my flower
thrives to its good-
H 4 nesse

nesse and glory. This is also my case when I endeavour to plant grace in the fertill soyle of a good wit. For luxurious nature thrusts up with it, either stinging wrath, or stinking wantonnesse, or drowzie floath or some other vices, which robb my plant of its desired flourishing. But these being first pluckt up, the good wit produceth in its time, the faire flower of vertue. I will not therefore thinke the best wits, as they are wits, fittest to

to make the best men,
but as they are the best
purged best wits. The
ground of their good-
nesse is not the goodnesse
of their wits ground, but
the good weeding and
clensing it. I must first
eschew the evill, ere I
can *doe good*, supplant
vices, ere I can implant
virtue.



AS it is never too
soone to be good:
so is it never too late
to amend. I will there-
fore neither neglect the
H 5 time

time present, nor despair of the time past. If I had beene sooner good, I might perhaps have beene better. If I am longer bad, I shall (I am sure) be worse. That I have stayed long time idle in the marketplace deserves reprehension, but if I am late sent into the vineyard, I have encouragement to worke, *I will give unto this last as unto thee.*

When



WHEN I see
the Husband-
man well contented
with the cold of frost
and snow in the Win-
ter, because, though it
chilleth the ground,
yet it killeth the char-
locke, though it check
the wheat somewhat in
growing, yet it choa-
keth the weeds from
growing at all: Why
should I bee moved at
the winter of afflicti-
on? Why vexed at
the quaking fit of a
quar-

quartane ague? Why
offended at the cold
change of affection in
my Summer-friends? If
as they seeme bitter to
my minde or body,
they prove healthfull
to my bettered soule.
If my wants kill my
wantonnesse, my po-
verty check my pride,
my disrespected sleigh-
ting quell my ambiti-
on and vaine-glory, and
every weed of vice
being thus choaked by
afflictions winter, my
soule may grow fruit-
full for heavens har-
vest, let my winter be
bitter,

bitter, so that I be gathered with the good corne at reaping time into the LORDS barne.



AS oft as I heare the Robin red-breſt chaunt it as cheerefully in September, the beginning of Winter, as in March the approach of the Summer, why ſhould not we (thinke I) give as cheerefull entertainment to the hoare-froſty hayres of our ages winter, as to the

the Primroses of our youths spring? Why not to the declining sunne in adversity, as (like *Persians*) to the rising sunne of prosperity? I am sent to the Ant, to learne industry; to the Dove, to learne innocency; to the Serpent, to learne wisdom; And why not to this bird to learne equanimity and patience; and to keepe the same tenour of my mindes quietnesse, as well at the approach of calamities winter, as of the spring of happiness?

pineffe ? And, ſince
the Romans conſtan-
cy is ſo commended,
who changed not his
countenance with his
changed fortunes, Why
ſhould not I, with a
Chriſtian reſolution,
hold a ſteddy courſe in
all weathers, and though
I be forced with croſſe-
windes, to ſhift my ſailes,
and catch at ſide-windes,
yet ſkilfully to ſteere,
and keepe on my courſe,
by the *Cape of good hope*,
till I arrive at the haven
of eternall happineſſe?

The



TH E same water
which being liquid
is penetrated with an
horsehaire, will beare
the horse himselfe when
it is hard frozen. I
muse not then that those
precepts and threats of
G O D S judgements
enter not into the hard-
ned hearts of some old
men, frozen by the
practice of sinne which
pierce and penetrate
deepe into the tender
hearts and melting con-
sciences of yonger folks
thawed

thawed with the warmth
of Gods feare. Hence
see I the cause why
the sword of the Word,
so sharpe, that it *ser-*
ueth in some to *divide*
the joyntes and marrow,
in others glaunceth
or reboundeth without
dint or wound, from
their cristall frozen and
adamantine hearts. I
cannot promise my selfe
to bee free from sinne,
I were then no man :
but I will purpose in
my selfe to bee free
from hardnesse of heart,
my custome and conti-
nuance in sinne, I may
erre

erre in my way, I will not persist and goe on in my errours, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen.



When I see two game-cocks at first sight, without premeditated malice fight desperately and furiously, the one to maintaine the injury offered, the other to revenge the injury received by the first

first blow and to main-
taine this quarrell, not
only dye the pit with
their blood, but die in
the pit with their mu-
tuall bloody wounds,
one thinkes I see the
successe of those duël-
lers of our time; which
being ambitious of *A-*
chilles his praise, *Pelidis*
evenis cedere nescij, de-
perately and furiously
adventure their lives
there, and indanger
their soules hereafter
only for the vaine
primes of false honour.
I will not say but that
being flesh and blood I
may

may be carelesse of my
flesh and bloud to re-
venge injurious indig-
nities offered me: yet
since as a tenant my soule
must answer her Land-
lord for reparations of
the house she dwels in,
and I have no warrant
of GOD or man for
such revenge, I will not
kill my owne soule to
kill an other mans body.
I will not pull the house
of my body on my
soules head in a fury, that
GOD may make them
both fuell for the fury
of hell fire.

When



WHen I view the
heavens declaring
the glory of GOD, and
the firmament shewing
his handy worke, and
consider that each litle
numbred starre even of
the sixth magnitude,
containeth the earths
dimension 18. times in
bignesse by Astrono-
mers conclusions, I
easily descend to con-
sider the great diffe-
rence of earthly mens
glory, and that weight
of glory affoorded the
Saints

Saints in heaven. For
 what a poore ambition
 on is it to bee the
 best man in a City?
 What's a City to a
 Shire? What a Shire
 to the whole Island?
 What this Island to the
 Continent of Europe?
 What Europe to the
 whole Earth? What
 that Earth to a Starre?
 What that Starre to
 Heaven? and that to
 the Heaven of Heavens?
 And so by a retrogra-
 dation how little? How
 nothing is this poore
 glory. I finde many
 which say, *hec nihil est*
aliquid

aliquid : I finde in my
selfe cause to say, *hoc*
aliquid nihil est. If I
needs will bee some-
body by my ambition,
I will bee ambitious
to bee ranged with
the Saints in Heaven
rather then ranked with
the Kings on earth :
since *the least in the*
Kingdome of Heaven is
greater then they.

I



I Saw once a Ierfalcon
let fly at an Heron,
and observed with
what clamour the He-
ron entertain'd the sight
and approach of the
Hawke, and with what
winding shifts hee strave
to get above her, la-
bouring even by be-
muting his enemies fea-
thers to make her flagg-
winged and so escape:
but when at last they
must needs come to a
necessitated encounter,
resuming courage out
of

of necessity hee turned
face against her, and
striking the Hawke
thorough the gorge
with his bill fell downe
dead together with his
dead enemie. This
fight seemed to mee
the event of a great
sute in Law, where one
trusting to his cases po-
tency more then his
causes equity, endea-
vours to disinherit his
stubborne neighbour by
colourable titles to his
land. Heere may you
heare the clamorous
bloquies of the wron-
ged and see the many

I tur-

turnings and winding
Meanders in the Law
 sought out to get above
 his adversary. And
 lastly when the issue
 must come to tryall,
 oftentimes in the grap-
 ple they both sinke to
 beggery by the Law
 whiles lawfully they
 seeke to get above each
 other. Hence warned
 against potent enemies
 I will alway pray,
 LORD make mee not
 a prey unto their teeth
 and against an equal
 or inferiour I will not
 borrow the lawes ex-
 treme right to doe him
 extreme

extreme wrong : nor
 fall to law with any
 body till I fall by law,
 to bee no body. I
 will not doe that to
 have my will, which
 will undoe my selfe of
 what I have, by my will-
 fullnesse.



THE Psalmist doth
 not slander the
 slanderers, when in a
 good description of
 their bad natures, hee
 saith, *their throat is an
 open sepulcher, &c. the
 poison of Aspes is under
 I 2 their*

their lippes. For what more loathsome stench, and noisome smells can a new opened sepulcher belch out, then these venomous open throated slanderers? And well may their lips containe the poyson of *Aspes*, of which *Lucan* saith, *in nulla plus est serpente veneni*, when a few words of theirs shall (like a Witches spell) charme and strike dead a mans deereſt reputation. I will therefore indeavour to make my actions of that vertue, that as an antidote

of *Mitridates* his best
confection, they may
repell the worst infecti-
on those serpents shall
spit at mee. And al-
beit I cannot bee free
from their assaults (from
which none is freed) yet
I will not with *Cleopa-
tra* set those *Aspes* so
neere my heart that
they may stop my vitall
spirits with their poy-
son. And since I must
passe thorough this
Africa of monsters
and harmefull beasts,
I will carefully feare
and shunne the worst of
tame beasts the *flatterer*,

and of wild beaſts the
ſtanderer.



Meditation is a bu-
ſie ſearch in the
ſtore-houſe of fantaſie
for ſome Idea's of mat-
ters, to bee caſt in the
moulds of reſolution
into ſome formes of
words or actions; In
which ſearch when I
have uſed my greateſt
diligence, I finde this in
the concluſion, that to
meditate on the Beſt
is the beſt of Medita-
tions:

tions : and a resolution
on to make a good end
is a good end of my
resolutions.

I 4 A

And a fellow-
 on to make a good end
 in a good end of my
 resolutions.



A Meditation of the Authors found
written before a Sermon of his for
E A S T E R - d a y .

M*Y heart a matter good indites ; Other
L O R D make my tongue a ready writers pen :*

I 5

That

That so assisted by thy graces art,
Thy grace unto the world I may impart:
So raise my thoughts, my willing minde so bleste,
That I thy glorious rising may expresse.
And rayd from death of sinfull ignorance,
Thy selfe-advancing power may advance.
And if my simple willingnesse wants skill,
Thou mad'st me willing; L O R D accept my will.

An



An other written before a Sermon of
his on the L I. Psalme, verse 1.


L O R D guide my tongue, that coverts to declare,
How great my finnes, how good thy mercies are.

I both would shew, and yet so great is either,
That whilst I both would shew I can shew neither.
They both are infinite, they both began
Ere I beginning had, or shape of man.
Where then shall I begin, with hope to shew
How great both are, who both exceeding know?
Mercy still pardons, sinne doth still offend,
And being endlesse both, where shall I end?

Thou

Thou first and last, whose mercy beale my sin,
Shew me to end, and teach me to begin.

The



The last thing the Author wrote a few daies
before his death.

A Bubble breke, its ayre looseth,
By which losse the bubble's lost.

Each frost the fayrest flowers brooseth
Whose liues vanish with that frost.

Then wonder not we die, if life be such,

But rather wonder whence it is we liue so much.

Tales long or short, whether offending
Or well pleasing have their end.

The glasse runnes, yet the set-time ending
Every aom doth descend.

If life be such (as such life is 'tis sure)

When tales and times find ends wby should life still indure?

This

This world is but a walke of paine
That ha's onely end by death.

This life's a warre in which we gaine
Conquest by the losse of breath.

Who would not war-fare end and travells cease
To live at home in rest and rest at home in peace?

Nothing

Nothing beere but constant paines
Or unconstant pleasures be:

Worthlesse treasures, loosing gaires,
Scantie store, chaynd liberty.

If life affoord the best no better fate,

How welcome is that death, that betters that bad state?

What's

What's the earth wth trimmest drest
To that cristall spangled dwelling?

Yet the Saint in glory least

Is in glory farre excell^l.

Glorious Redeemer let this earth of mine

Thy glorious body see and in thy glory shine.

Oft I see the darksome night

To a glorious day returning:

As oft doth sleepe in tombe my fight

Yet I wake againe at morning.

Bright Sunne returne, when sleepe hath spent deaths night,
That these dimme eyes of mine may in thy light see light.

FINIS.